THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed b fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 13, Vol. XXII. Saturday, March 31, 1860. Price One Penny.

EDUCATION OF MANKIND.

BY ELDER JOSIAH LOWE.

Learning, grand privilege of human kind,
Exalts, ennobles, and expands the mind:
All other treasure by its side displayed—
Rank, honours, riches, sink into the shade:
No chance can spoil, no robber steal this prize
Insured to man—the fav'rite of the skies;
Nor Death destroy, for oft its light is shed,
Glorious, resplendent, o'er the honoured dead.

Proper education (speaking of education in its broadest sense,) is the greatest of the wants of mankind; and especially is the proper education of youth of the highest importance. Yet education is but little attended to by the governing powers of the nations. It is a fact that this nation have discussed the question, some contending that it would be an evil to educate the masses of the people, and others contending that it would be a national benefit and blessing. But time has to some extent worked its own remedy. For a number of years this nation has been endeavouring to find out a successful plan of giving to the poor, or great masses of the kingdom, cheap education. But they have failed; that is, they have failed to feed the millions with that solid food that is required by the sons of toil, to raise them from that low, degraded, and empty-minded condition in which thousands are to be found, to be the noble, intelligent, wise, and obedient sons of God, for which nature has fitted them.

We all know that the press—that mighty engine for the distribution of knowledge, has groaned as it were under the weight of cheap publications of all descriptions for the millions, but has effected little or nothing in improving the minds of the people as a nation. It has only vitiated the minds of youth, and led them from the path of truth and virtue. On the other hand, we find that there have lived a few noble-minded and warm-hearted men who laid the foundation of a system that has done much good in the land: we mean Sunday-school education. We do not profess to go into their origin, but we find that Sunday-schools do exist, which, when first founded, were looked upon by the bigot as a matter of no importance—not even worthy of notice. So insignificant did they appear in the eyes of the people, that the sons and daughters of a respectable artizan could not be sent to such a place as a Sunday-school. A few years have rolled by, and we see them gradually rising into importance. The minds that first gave them birth began to see their toil and trouble repaid, and their anxious expectations crowned with success. They began to see the effects of industry and determination—to break the first clod, in defiance of fusty heads and dizzy brains that opposed them. But they had a double object in view in establishing

Sunday-schools, and that was, as it is now, not only to teach children to read the Bible and learn catechisms, but to make proselytes to their faith, and thus build up their sectarian churches. We find that Sunday-schools have effected much in the land: they have been a great impetus to the Christian doctrines of the day; which proves beyond doubt that however false a doctrine may be, it takes firm root in the minds of the young. We also know that they have drawn tens of thousands from the lanes, alleys, and streets of our densely-populated towns and cities—children who would not have even seen a Bible, who now can boast of filling honourable and trustworthy situations in the commercial world, which has been achieved by the praiseworthy efforts of their teachers, who can now look around and see a mighty harvest of souls as the result of their labours. Thus far they have achieved, single-handed for themselves, that which has been denied them and utterly refused by the governing powers of the nation who have at their command the power and means to educate the people. When the barren soil is broken up, so that the rays of light and knowledge can penetrate, we see at once an improvement in the boy or girl: a spark is given that only requires a little gentle fanning, and it soon becomes a flame; then the scholar is seen faithfully at his post at the appointed time, eager to receive more light and knowledge, seeing the many advantages it will afford him in after life.

Thus we find in Sunday-schools a mighty piece of machinery, capable not only of building up sects and creeds, but of building up nations in knowledge and truth, being noiseless in its operations, but certain in its results.

As Sunday-schools are generally supplied with Bibles, &c., let the so-called Christian nations, with their various creeds and callings, open the sacred pages of the Bible and ask themselves the question, "Have we that holy Priesthood spoken of in the Bible, that was set in the Church of Christ for the instruction and perfecting of the people in that one faith, one hope, one baptism, and one spirit, to teach our children and their children's children to the end of time?" They must acknowledge they have it not. But we proclaim to the world that the Priesthood spoken of in the Bible is again restored to the earth, with all its power and fulness, through the Prophet of the Lord, Joseph Smith, with a command to teach our children, that they may believe and bow in obedience to the gospel of Jesus Christ, and receive the gift of the Holy Ghost, that will expand the mind and sharpen the intellect, that they may become wise unto salvation, not only spiritually but temporally. Yes, the Priesthood is the governing power in God's kingdom, which is once more set up upon the earth, as spoken of by the Prophet Daniel.

It is written in Prov. xxix. 2—"When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." And they mourn at the present time throughout the nations of the earth for the want of truth and knowledge that might be imparted to them through the medium of Sunday and *national* school education, controlled and led by the holy Priesthood and Spirit of the Lord.

O that the princes and rulers of the nations would but repent and bow in obedience to the Gospel of Jesus Christ, and receive the gift of the Holy Ghost as promised in the Bible, which would teach them all things needful! Then would they be able to teach, control, and lead the people, and assist in carrying on that great work which would aid in bringing about universal peace and the millennial reign. But the time will come when the righteous shall have the authority, the people rejoice, the wicked cease to rule, and the people cease to mourn; for the Spirit of the Lord will be poured upon all flesh, and he will gather out the honest in heart from among all nations, tongues, and people, to build up and prepare his kingdom on the earth. All this was revealed to the Prophets of old. Who, then, can deny the God of revelation, who is the same yesterday, to-day, and for ever? Has not God wonderfully moved mankind in this generation to the discovery of the mighty powers of locomotion by land and by sea, and also the powers of electricity, that seem to belong to the special forces of Deity, and which convey, as in the twinkling of an eye, from pole to pole, intelligence of the movements and doings of the nations? Why, then, deny that God who is able to reveal to man in this generation an organization and power that can teach the great

masses of the people, in the various nations of the earth, truth, righteousness, art, science, and every other requirement that would make the people of the whole earth happy and prosperous, and fill them with wisdom, purity, and holiness, making them fit subjects to inherit the kingdom of God eternally? Then we could say, with the wise and learned men of this day, that not only Sunday schools, but all other schools conducted by the servants of the God of revelation, would give a great and mighty impetus to true religion, or the Gospel of Jesus Christ. But we hear the great and learned priests of the day affirming that revelation is done away, and is no longer needed. "Is not this," say they, "the thing we have been aiming at for years—to educate the people and bring them to a knowledge of God? Have we not circulated our Bibles and sent missionaries to distant parts of the earth?" Yes, they have; but they have forgotten the millions of the poor at home, who, instead of being brought to a unity of faith, have been brought into the workhouse, madhouse, or gaol, until such places are filled to overflowing. Crime on all hands is stalking through the land, unchecked in its onward progress by the sight of your prison-houses, or even the gallows, until it is openly acknowledged by your preachers and teachers that something more must be done for youth when arriving at the age of fifteen to eighteen —an age when you acknowledge they depart from the teachings of their spiritual masters, and fling overboard the whole of their spiritual instructions—the labour of years, to the great mortification of their guardians and conductors. We cannot but admit that it *is* so with both male and female. But *why* is it? There must be something radically wrong. Let us examine it and probe to the root, if possible.

We all well know that example has a great weight and powerful influence upon the minds and actions of the young or rising generation. For instance, we may take the little crawling child that is making its first efforts, and we find that it imbibes the teachings and actions of the parent, right or wrong, true or false; and thus it grows up to years of accountability, too often with wrong impressions stamped upon its mind; and soon the senses become more acute and alive to the surrounding evils and wickedness of the world, in which it becomes a participator. We know, also, that parentage has a great and powerful influence on the habits and minds of children, far greater than the majority of mankind are aware of. "But," says one, "for the cure!"

Yes, there is the secret—the great secret that kings and princes have coveted to know. There *is* a cure. It is none other than obedience to the Gospel of Jesus Christ, which demands faith in the God of revelation—the God of Abraham, Isaac, and Jacob,—the God of heaven. Repent of your sins, and be baptized for the remission of them, by a legally-authorized servant of God, and have hands laid upon you for the gift of the Holy Ghost, that will teach you all things, and feed you with knowledge and understanding, so that you can teach your children, that they may embrace the Gospel of Christ, shun the powers of darkness, and be able to march forward step by step to perfection. Sorrow and suffering would then flee away, and the nations would herald it abroad that to learn of the Lord is far better than to gain the wisdom and knowledge of man void of the Spirit of God—that Spirit which all may obtain for themselves, through obedience to the great Gospel plan, which would lead them to perfection in all things by its power and testimony, while the wisdom of man alone will leave them to grovel in darkness, despair, and uncertainty, wanting a knowledge of the truth, until youth at an early age run to destruction, and the gray-headed old man, ripe in years and in sin, is ready to deny his Maker by saying that God does not reveal anything to man in these days, revelation and Prophets being unnecessary, but yet expects to be saved in the kingdom of God, who is a God of revelation, that does nothing save he reveals it to his servants the Prophets, who all bear testimony to the great and mighty works that will be performed in these the last days.

Then let us learn of the Lord through his servants the Prophets now upon the earth, which learning with the Spirit of the Lord, the Holy Ghost will assist us in rearing, training, and educating our children, until the nations become pure and holy before the Lord, and fit for exaltation through time and all eternity.

CONFIDENCE.

BY ELDER JOSEPH SILVER.

The rulers of this world, sometimes, in their addresses to the representatives of the people, (as they seldom address the people themselves,) seemingly manifest much fairness,—which, if their actions comported therewith, would be very well; but time and again have they, by their utter recklessness and misconduct, fully demonstrated that they cared but very little whether they enjoyed the confidence of their subjects or not: from which the inference may be drawn that the motives of such cannot be pure, nor their wisdom very great. Power is what many of them have sought after; and having once obtained it, they have fancied to themselves that they have attained to perfection in the superlative degree, and could do as they chose,—no one possessing the right to call them in question. Hence they have enacted unwholesome laws, which, with their tyranny and oppression, has induced a lack of confidence, and in very many instances an entire casting off of allegiance. There is an old saying extant, that "there is One above who sees all;" which is partly true, and which both rulers and subjects would do well to bear in mind. Besides, the following saying of Solomon, the "wise man," may some day be found correct, however much his words may now be doubted:—"Know thou, O vain man, that for all these things God shall bring thee to judgment."

It is evidently manifest, from what we see and hear, if ever the inhabitants of this earthly sphere placed implicit reliance on the sayings of those who have risen from time to time (it is not for us to say by what means,) to be their acknowledged heads and law-makers, that it is not so now. Things now assume the opposite appearance, confidence having given place to mistrust; hence the anarchy and confusion abroad in the earth. How is this state of things to be accounted for? Is it not because the heads of the various governments have not applied to God for wisdom to enable them to direct; or, if they have done so, not having obtained it, the medium through which they have sought it could not have been the proper one; and hence their failure. They have been driven to the necessity of having recourse to their own wisdom, which has oft-times deceived not only themselves, but the people likewise.

When once a nation or even a single individual is imposed upon by another, it is with very great difficulty that the deceived person (no matter however much confidence he may have placed in his deceiver before,) can make up his mind to trust him again. A breach has been made, and it must be entirely closed up ere the deceiver can return to the deceived one's heart.

Another consideration is, that some never study the feelings and dispositions of those whom they consider their inferiors. Now, this is decidedly wrong, as to speak and act all the time independently of these would often tend to evil instead of good. We, however, do not mean to say that it is always necessary to consult the feelings of others before speaking or acting. Still it is often good to do so, and it is well to be able to read the mind of man.

Some people are most remarkably sensitive. Let such persons be spoken to harshly, and it will be seen that a very bad effect is produced; whereas, if the same parties are talked with kindly and treated gently, a very pleasing and satisfactory effect is produced, and a feeling of confidence is engendered in the heart of each, which will increase as they become more and more acquainted, until, if needs be, they are willing to stand in each other's defence, even to death.

This may be exemplified in the case of a good husband and wife—both faithful members of the Church. The husband, who is supposed to be the head, (and who, indeed, is such in reality, or he cannot be termed a good husband,) is continually striving with all the energies of his soul to make home happy, by adapting himself as far as practicable to the temper of his wife. If at any time he finds her a little put out of the way, which has tended to make her somewhat cross-grained, he is careful to be exceedingly good-humoured, fully realizing that he would not show much wisdom by being cross at the same

time; the wife, in this respect patterning after her husband, and both labouring to become one in thought and sentiment. The husband will have too much confidence in his wife to think evil of her; and the wife, if she loves her husband, will confide in his integrity. He may have his faults, but she will seldom, if ever, notice them; and as for thinking her spirit superior to his, such an idea will never enter her head, much less her heart, only when suggested by the Prompter of evil thoughts; and even then she will seek (by prayer and fasting, if necessary,) to dispossess herself of such a notion. Such a husband as we have described would even die, if required, in order to save his wife; and such a wife would even die for her husband.

By a careful study of the life and character of Jesus Christ, the Son of God, it will be seen that, during the thirty-three years he travelled upon portions of this earth, he toiled with unwearied zeal to beget confidence in the minds of the people towards his heavenly Father; and on accomplishing this his righteous object, he could with joy return to Him with laurels of conquest on his brow,—this being one reason why he left the royal mansions of heaven. Here, then, he found ample scope for the use of his inspired talents, although he well knew that the people had been deceived by the Jewish rabbies and others; yet, as he wished them to rely on the words of his Father, which he was instructed to deliver unto them, he would also believe in their willingness to receive heavenly instructions from his own lips. In this he was not deceived, for thousands of honest men and women followed him and listened to his inspired sayings with holy reverence and delight. It will be clearly perceived, from some of his assertions, that he knew his own, and therefore had as much confidence in them as they had in him; which the following words recorded by John, chap. x., prove:—"I am the good Shepherd, and know my sheep, and am known of mine." "My sheep hear my voice, and I know them, and they follow me."

Joseph Smith, the founder (by Divine authority) of the Church of Jesus Christ of Latter-day Saints, seemed, from the manifestation of his holy boldness, to give full credence to the word of the Lord concerning his appointment to the great work assigned him, and which was so plainly manifested to his mind by the unerring Spirit of inspiration; although, like his master (Jesus) before him, he introduced himself as an ambassador sent by the Monarch of heaven to a people rife in iniquity, or, in other words, sunk in the mire of sin. Notwithstanding this, he had every reason to believe that some of the Israel of God would be found in all the nations of the earth, and that they would recognize in him the Spirit of the Good Shepherd, and surrender to his authority by coming forward with willing hearts and ready hands to take part in the great work entrusted to him. Having this confidence, he went forth declaring to the world his mission, and leaving his works to prove from whence he received his authority. Presently, hundreds, thousands, and tens of thousands, from various countries, flocked to him in order to learn from him the ways of the Almighty, and perhaps some for other purposes of a vile nature, as tares are always found with the wheat. Some of whom would not be backward to betray the best man that ever lived, as in the case of Judas, who delivered up Christ to his avowed enemies for thirty pieces of silver.

Well, it must be admitted that Joseph, the Lord's anointed of the last days, had enemies, professedly members of the Church as well as non-members. However, he had his friends, many of whom were as true as the polar star. They were with him in life, and forsook him not in the hour of death. Thousands were ardently fond of him, because they found him to be a man of equity, justice, and truth,—a God in embryo.

His successor, Brigham Young, (the present head of the Church here on earth,) is evidently a man of the same stamp. Like his predecessor, he lives in the very pleasing enjoyment of the confidence of God, being continually upheld by his almighty power. He has also the satisfaction of perceiving and knowing that the confidence of all true and faithful Saints, both in and out of Utah Territory, is not in the least diminishing towards him, but rather augmenting from year to year, which inspires him with the same feelings towards them. The same is felt and seen to a considerable extent throughout the wide-spread Church of Christ, and which, we contend, is highly and essentially necessary.

Wherever a true friend of the people

—a man endowed with the holy Priesthood and a commission from on high, is found, to that man, as the mouthpiece of the Eternal One, should the Saints and the people look to be fed with the bread of spiritual life. When such a man is influenced by the Holy Ghost, and speaks by the inspiration of Heaven, in the name and by the authority of the Lord Jesus Christ, his word should be law to the people, especially to the Saints. These questions should never be asked—Is Elder So-and-so a tall or a short man? Is he good-looking or ordinary? Has he a gentlemanly bearing? Does he speak coaxingly? or is he uncouth? Is he an eloquent public speaker? If interrogations are put at all, the following would be more Saint-like:—What kind of a man is he? Of course he is a servant of God: but is he full of the Holy Ghost? and does he labour indefatigably for the interest of Zion? If so, in him we may place the most implicit confidence.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 184.)

[September, 1843.]

Tuesday, 26th. Held Mayor's Court, and tried case "Dana *v.* Leeches." No cause of action. Called at the store about six, p.m., and directed the clerk to issue papers in the case of "Medagh *v.* Hovey."

Wednesday, 27th. The *Neighbour* of this date has the following editorial:—

"We find that the *Quincy Whig* has some very righteous remarks to make concerning the Mormons, emanating from the purest principles of patriotism. (?) The editor has had some '*private* conversation' with some individual or individuals about certain charges brought against the Mormons, particularly that of screening horse thieves.

We think that the *Whig* has not done itself much credit in advocating the principles contained in those resolutions. We leave that, however, for a discerning public to judge.

Concerning the horse thieves, however, the informant of the *Whig* would have shown himself a better friend to society to have given information to the proper authorities, and had these pests of society brought to condign punishment. And the editor of that paper would have proved himself more patriotic by telling us who these people are that are screened in our midst, than dealing thus in generals and stabbing in the dark.

Come, Mr. *Whig*, out with it, and let us know who it is that is found transgressing. Who knows but that, far fallen as we are, there yet may be virtue enough left to prosecute a horse thief! We have tried this more than once, and prosecuted them as far as Carthage; but no sooner do they arrive in the jail there than we lose all track of them. The lock of the door is so slippery, that it lets them all out. We presume, however, that it is on account of the honesty of the people. (?) We are pleased to find that the *Whig* is in the secret.

Mr. Ivins, of this city, had a horse stolen last week, and we frequently have occurrences of the kind. Will the editor of that paper be so kind as to ask his informant who the thieves are, and where they live, and give us the desired information? and we shall esteem it a peculiar favour."

I was at home all day, and gave brother Phelps the privilege of occupying the small house near the store.

Thursday, 28th. At half-past eleven, a.m., a Council convened over the store, consisting of myself, my brother Hyrum, uncle John Smith, Newel K. Whitney, George Miller, Willard Richards, John Taylor, Amasa Lyman, John M. Bernhisel, and Lucien Woodworth; and at seven in the evening we met in the front upper room of the Mansion, with William Law and William Marks. By the common consent and unanimous voice of the Council, I was chosen President of the quorum.

The President led in prayer that his days might be prolonged until his mission on the earth is accomplished, have dominion over his enemies, all their households be blessed, and all the Church and world.

Friday, 29th. Elder Brigham Young started from Boston for Nauvoo. The Twelve were now scattered among the Branches in the Eastern States.

Saturday, 30th. Rainy, and strong west wind.

Elders Young and Woodruff stayed at Elder Foster's, in New York.

Sunday, October 1st. I copy the following from the *Times and Seasons* of this date:—

"WHO SHALL BE OUR NEXT PRESIDENT?—This question we frequently hear asked, and it is a question of no small importance to the Latter-day Saints.

We as a people have laboured and are still labouring under great injustice from the hands of a neighbouring State. The Latter-day Saints have had their property destroyed, and their houses made desolate by the hands of the Missourians: murders have been committed with impunity, and many, in consequence of oppression, barbarism, and cruelty, have slept the sleep of death. They have been obliged to flee from their possessions into a distant land, in the chilling frosts of winter, robbed, spoiled, desolate, houseless, and homeless, without any just pretext or shadow of law, without having violated the laws of that State, or the United States; and have had to wander as exiles in a strange land, without as yet being able to obtain any redress for their grievances.

We have hitherto adopted every legal measure. First, we petitioned to the State of Missouri, but in vain. We have memorialized Congress, but they have turned a deaf ear to our supplication, and referred us again to the State and *justice* (!!!) of Missouri. Doubtless many of the members of that honourable body were not sufficiently informed of the enormity and extent of the crimes of our persecutors, nor of the indelible stain which our national escutcheon has received through their inhuman daring. They have been allowed to revel in blood and luxuriate in the miseries of the oppressed, and no man has laid it to heart.

The fact is that gentlemen of respectability and refinement, who live in a civilized society, find it difficult to believe that such enormities could be practised in a Republican Government. But our wrong cannot slumber. Such tyranny and oppression must not be passed over in silence. Our injuries, though past, are not forgotten by us; they still rankle in our bosoms, and the blood of the innocent yet cries for justice; and as American citizens we have appealed and shall still continue to appeal to the legally-constituted authorities of the land for redress, in the hopes that justice, which has long slumbered, may be aroused in our defence; that the spirit which burned in the bosoms of the patriots of '76 may fire the souls of their descendants; and though slow, that their indignation may yet be aroused at the injustice of the oppressor; and that they may yet mete out justice to our adversaries, and step forward in the defence of the innocent.

We shall ask no one to commit themselves on our account. We want no steps taken but what are legal, constitutional, and honourable. But we are *American citizens;* and as American citizens we have rights in common with all that live under the folds of the 'star-spangled banner.' Our rights have been trampled upon by lawless miscreants. We have been robbed of our liberties by mobocratic influence, and all those honourable ties that ought to govern and characterize Columbia's sons have been trampled in the dust. Still we are *American citizens;* and as American citizens we claim the privilege of being heard in the councils of our nation. We have been wronged, abused, robbed, and banished; and we seek redress. Such crimes cannot slumber in Republican America. The cause of common humanity would revolt at it, and Republicanism would hide its head in disgust.

We make these remarks for the purpose of drawing the attention of our brethren to this subject, both at home and abroad, that we may fix upon the man who will be the most likely to render us assistance in obtaining redress for our grievances; and not only give our own votes, but use our influence to obtain others; and if the voice of suffering innocence will not sufficiently arouse the rulers of our nation to investigate our case, perhaps a vote of from fifty to one hundred thousand may rouse them from their lethargy.

We shall fix upon the man of our choice, and notify our friends duly."

I published the following in the same number of the *Times and Seasons*:—

"To all the Saints and honourable men of the earth to whom the Lord has given liberally of this world's goods, greeting:

Our worthy brother, Elder George J. Adams, has been appointed by the First Presidency of the Church of Jesus Christ of Latter-day Saints at Nauvoo to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fulness of the Gospel to the people of that vast empire, and also to which is attached some of the most important things conserning the advancement and building up of the kingdom of God in the last days, which cannot be explained at this time. But as the Mission is attended with much expense, all those who feel disposed to bestow according as God has blessed them shall receive the blessings of Israel's

God, and tenfold shall be added unto them, as well as the prayers of the Saints of God.

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant,

JOSEPH SMITH,
HYRUM SMITH,

Presidents of the Church of Jesus Christ of Latter-day Saints."

I attended meeting this morning, and adjourned it in consequence of the cold and rain. The afternoon being more pleasant, the people assembled, and were addressed by Elders Marks, Charles C. Rich, and Bishop Jacob Foutz.

Council met in the evening same as on Thursday previous.

Monday, 2nd. At home.

Tuesday, 3rd. Elders Brigham Young, Heber C. Kimball, Orson Hyde, George A. Smith, Wilford Woodruff, and Jedediah M. Grant spent the day in visiting the Saints in Philadelphia. In the evening they partook of an oyster supper, on the invitation of Mr. Jeffreys.

The brethren assembled with their wives, to the amount of about one hundred couple, and dined at the Mansion as an opening to the house. A very pleasant day, and all things passed off well.

The following is extracted from the *Neighbour*:—

"PLEASURE PARTY AND DINNER AT 'NAUVOO MANSION,' OCTOBER 3, 1843.

General Joseph Smith, the proprietor of said house, provided a luxurious feast for a pleasure party; and all having partook of the luxuries of a well-spread board, the cloth was removed, and a committee appointed to draft resolutions suitable to the occasion. They adjourned for a few moments and returned, when R. D. Foster was appointed chairman.

The object of the meeting was then briefly stated by the chairman; after which, a hymn was sung, and prayer by Elder Taylor. The chairman then arose and made some appropriate remarks for the occasion, touching upon the rise and progress of the city, the varied scenes through which the Saints had to pass, the persecutions and abuses the Prophets had to undergo, &c., &c. After which he read the following resolutions and toast, which were unanimously adopted:—

Resolved, 1st. That a vote of thanks be presented to General Joseph Smith and lady, through the medium of the *Nauvoo Neighbour*, for the very bountiful feast by them provided, for the accommodation of this party of more than one hundred couple at their Mansion.

Resolved, 2nd. General Joseph Smith, whether we view him as a Prophet at the head of the Church, a General at the head of the Legion, a Mayor at the head of the City Council, or as a landlord at the head of his table, if he has equals, he has no superior.

Resolved, 3rd. Nauvoo, the great emporium of the West, the centre of all centres, a city of three years' growth, a population of 15,000 souls congregated from the four quarters of the globe, embracing the intelligence of all nations, with industry, frugality, economy, virtue, and brotherly love, unsurpassed by any age in the world,—a suitable home for the Saints.

Resolved, 4th. Nauvoo Legion, a well disciplined and faithful band of invincibles, ready at all times to defend their country with this motto, '*Vive la Republique.*'

Resolved, 5th. Nauvoo Charter, like the laws of the Medes and Persians, an unalterable decree by a patriotic band of wise legislators for the protection of the innocent.

Resolved, 6th. Thomas Ford, Governor of Illinois, fearless and faithful in the discharge of all official duties,—long may he live, and blessings attend his administration!

Colonel F. M. Higbee was then called to the stand, who addressed the audience in a very spirited and appropriate manner for the day.

Professor O. Spencer was then called, who arose, and in his usual easy and eloquent manner highly entertained the company for near half-an-hour.

Next called was Elder John Taylor, who alone was capable of putting on the top stone of the entertainment. His address was highly interesting, combining, like a Lacon, a volume in every gesture.

General Smith then arose, and, in a very touching and suitable manner, tendered his thanks to the company for the encomiums and honours conferred on him. He recited the many woes through which he had passed, the persecutions which he had suffered, and the love he had for the brethren and citizens of Nauvoo. He tendered his gratitude for the pleasing prospects that surrounded him to the great Giver of all good. He said he thought that his case was similar to that of old Job's—that after he had suffered and drank the very dregs of affliction, the Lord had remembered him in mercy, and was about to bless him abundantly.

After he had done, Mrs. Emma Smith presented her thanks, through the chair, to the company present; after which, a motion was made and carried to adjourn, whereupon the company were called to their feet. Be-

nediction by Elder Taylor, and the party retired with the most perfect satisfaction and good humour as was ever witnessed on such occasions.

R. D. FOSTER, Chairman."

In the evening Mr. Willliam Backenstos and Clara M. Wasson were married at the Mansion. I solemnised the marriage in presence of a select party.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 31, 1860.

A NEW, AND GREATER STAGE OF THE WORK.—It is very desirable that the Saints of this Mission should understand something of the future work in these lands. There are many reasons why this is desirable, and why at this particular period it is sound policy for us to dwell upon that future work. Some of the reasons are the following:—

The first reason is that the Mission has entered into a new and greater stage of its growth, and the great work of the future is rising up before us, and the vision thereof is towering in height and gigantic in proportions. The second reason is that it is very necessary that the work to be done should be laid before the Saints and those who will be co-workers with the Divine Master of the work; and it is very necessary also that they should see and believe in that which has to be done. This being the case, it is obviously sound policy to bring this future work, which is now so close at hand, before our readers, and from time to time dwell thereon in our Editorials. It is desirable for the *Star* to reflect views of the work to be done, that its readers may thoughtfully gaze upon them. It is wise that we should dwell thereon, that others may also dwell thereon; and desirable that the presiding and leading men in the Mission should set their hearts upon the future work, and be inspired with strong faith therein, so that all the Priesthood and Saints of the Mission may also set their hearts upon that work, and be inspired with strong active faith in that which has to be done. Then, farther, it is very necessary and wise that all those who are to remain and take part therein should now be like labourers of the field rising in the morning full of vigour and dressing themselves for the labours of the coming day. The time will soon come for labour and activity, with only occasional resting moments to reflect and pray for strength, and start with renewed vigour into the work again. From these considerations, we have chosen the present to reflect with our readers and bring up views of the future work to dwell upon.

In our last we dwelt upon ingathering seasons, and took a general view of the past history of the Mission. In this we shall consider the Mission as having entered into a new and greater stage of the work, and take a general view of that work. And here we must again make reference to the past, and take up this new and greater stage of the work where it seems to have begun.

In consequence of the decline of ingathering seasons and the comparatively small increase of souls to the Church in the British Isles, doubtless many had been led to fear that the time was gone by for large ingatherings of souls to the Church in England, Scotland, and Wales. In past years, in these countries, the honest had come into the Church by thousands yearly; but those large ingathering seasons had

passed by, and there were other seasons and other work given. After the fourteenth year of the Mission's age, when, as seen in our last, the decline of ingathering seasons came, then set in those glorious seasons of gathering home to Zion which, as the Saints know, followed the seasons of ingathering to the Church. After this came that fierce action against the Church, not only in America, but also in these lands, coupled with the Utah Expedition and suspension of emigration operations; and then also came the work of the past two years.

It is not our present object to dwell upon the seasons and the successions of seasons, and the full history and consistency thereof, though it is evident that, unless something of this is understood, there is a liability of talking inconsistently and wondering why this or that work has not been done at a certain time, when in reality that certain time has not been the proper time. We merely make passing reference here to the succession of the seasons, to find where the new and greater stage of the work commenced, and to notice the drawing away of the active faith of the Saints and administrative operations from the work of ingathering of souls to the Church.

Of course, in consequence of the decline of ingathering seasons and the setting in of seasons of large emigrations, the hearts and active faith of the Saints were drawn away from the one and fixed upon the other. These facts, and the decrease of numbers, (though there has been an increase in the Scandinavian Mission,) by the immense gatherings to Zion from England, Scotland, and Wales, and the pruning of the Church during the times of the reformation, and the strong action against the Saints which set in throughout these lands, as well as in America, led many to think that but little more remained to be done in ingatherings in these lands, at least until some mighty revolutions had taken place and a long suspension passed. What seemed to them to be desirable was to take the British Mission home to Zion. And there can be no doubt that it required great faith and considerable prophetic insight into what has to be done in these lands to have taken different views and seen the Mission almost directly after taking a fresh and vigorous start into a new and greater stage of the work.

Now, the work in these lands had *not* come to a stand-still, nor completed all its stages, nor passed through all its seasons, nor had the Mission reached that stage where it had to be taken home *en masse* as soon as opportunity offered, and Great Britain lose for a long period the principal foreign Mission of the Church of Jesus Christ of Latter-day Saints. We never look for such a time to come, nor expect the breaking up or the taking home *en masse* of such Missions as the British and Scandinavian Missions. But we cannot stop here to dwell upon the destiny of the work of God among the nations, nor to lay before our readers complete views of the foreign Missions of the Church. We may observe, however, that we have endeavoured to prepare the Mission in some measure for the great works and developments of the future which will belong to the new and greater stage of the Mission. Nearly two years ago, in an Editorial entitled "Onward," the following was written:—

"The work in England is now of age! It has passed its twenty-first yearly round, and entered that period where manhood begins. The Church in England has, as it were, received *another* birth—the birth of manhood. It has performed its first course of life, and commenced its great second course—that of maturity. We may reasonably expect it now to put forth those grand developments, enter into those stupendous undertakings, and manifest that wisdom and government which is properly characteristic of manhood. The period allotted to man for preparatory growth and schooling is past, and that one commenced where man begins to practise upon his preparatory training, enters the domestic, social, and governmental spheres, and acts the various important characters of life. The works and courses of God are from the beginning to the end, and everywhere mov-

ing upon common principles. Throughout his economy, both spiritual and physical, a beautiful likeness obtains. Everything is linked with a spirit of kindred. All nature, history, heaven, and earth are grandly harmonious. Man in his various stages of being will afford a striking analogy to the various stages which this Mission and the whole Church will perform."

It is here considered that when the British Mission reached the twenty-first year of its age, it reached its state of manhood, and having passed through its minor course of stages, it entered its new and greater stage of the work. Perhaps, for holding such views, some may think us crotchety. Be this as it may, we hold and have often asserted our belief that in the kingdom of God and in the spiritual and religious economies there are analogies agreeing with those in the kingdom and economies of nature. And by their parables and illustrations, Jesus and the Apostles often committed themselves to similar views.

Instead, then, of the work in these lands being nearly finished, and the Mission about to expire at the period referred to, it was merely terminating its ages of infancy and boyhood, and was about to enter into its greater stage of manhood. It has now entered that stage. To give our readers our views and faith of the future work and the future growth and experience of this Mission, we will say, without going into details, that its growth, its increase, its knowledge, its power, its experience, its undertakings, and its accomplishments will be, compared with that of the past, what that which comes after the maturity of man is, compared with that which goes from the birth of the infant up to its maturity. Our readers can fill in all the details of the figure from their experience and knowledge of the life and stages of man.

Perhaps some will query thus:—"If the Mission, when it reached the age of manhood, entered into a new and greater stage of the work, how is it that its numbers are not so great as they once were? And seeing that gatherings, and sowings, and springings-up of Gospel vegetation, and ingatherings all belong to the Mission's manhood, how is it that there have not yet been large ingatherings of souls and large gatherings home of Saints to Zion?"

We cannot here fully answer these questions, but will merely touch upon them. The answer to the first query is obvious, and has in effect been already answered. As already noticed, during about eight years there have been no great ingathering seasons as formerly, while on the other hand there have been seasons of immense gatherings home of Saints to Zion; and to this may be added the fact that the branches have been pruned and the British Mission wintered. This explanation of the reason is very simple and very consistent. In answering the other query, *we* will ask a few questions:—

Are the trees crowded with foliage at the very beginning of the new year? The answer is, No. Yet those trees were crowded with foliage and fruit last year, and in the spring they will put forth their leaves and their blossoms again, and in the summer they will again be crowded with foliage and fruit. Do husbandmen perform the work of the spring when the new year opens? or do they harvest in winter? It is true that the wheat of last year's growth may be used and exported. But harvest comes at harvest time; and though the roots and trunks and limbs and branches remain from year to year, yet it is not till spring that we see Nature clothing the trees with a rich thick foliage, and not until summer that we gather the ripe and luscious fruit.

We wish emphatically to give the Saints to understand that the spring of the British Mission's great new year, to so express it, is *opening*, and the work and growths of spring are near at hand. If they have not before realized what in the

Editorials of the last two years we have been hinting at, prophetically indicating, and working for, we hope they will now begin to realize it, and at least not have less faith than ourselves in the future of the British Mission. We hope they will now begin to fully realize that the British Mission has entered into its new and greater stage of the work, and that its courses and growths and undertakings and doings will be like those which belong to manhood.

EDUCATION.—No. 1.

BY SIRIUS.

(*From the "Deseret News."*)

Education is a subject which has frequently engaged my thoughts—particularly with reference to the early years of youth—those during which the disposition and character, which influence and control the future destiny of the man or the woman, are formed. And I purpose, with your permission, to express a few of my ideas in connection with it, in as plain and interesting a manner as I am able,—not presuming that I have anything particularly new to advance, but hoping that the few suggestions that I may throw out may be the means of awakening the attention of a *few* to the importance of the subject; and when once their minds are aroused to it, their own good sense and judgment will do the rest.

Education is so vast and comprehensive a theme, it will be at once evident to the most casual observer, that it will be impossible to do more than merely touch upon a few of its principal branches in an article of this kind. Taken in its widest range and most comprehensive sense, it includes all that is or will be necessary for men and women to know: it reaches far beyond this transient life, and embraces eternity in all its thrilling and momentous developments. In reality, we are all but children; and "Mormonism," or the Church, is the school in which our Father has placed us, in order that we may gain that experience and intelligence necessary to enable us to fill, with honour to ourselves and to Him, the positions, in a higher sphere, which he destines us to occupy, provided we prove ourselves worthy of them. Education is a work which, if ever completed, will be at so remote a period, that we need not fear learning too much *now*. Indeed, the wisest and most learned of the human family have always asserted that, after a lifetime assiduously spent in the pursuit of knowledge, they found they had scarcely entered on the confines of the eternity of truth that lay before them. Viewing it in this light, we might well be overwhelmed at the vastness of the subject, and shrink from the responsibility connected with it.

But we are not required to learn everything in a day. The architect, who transfers from his brain to paper his designs for the erection of some splendid monument of human skill and intelligence, might well be discouraged were he expected, like the mythical possessor of the fabled Aladdin's lamp, to accomplish in one night, and present to an astonished world in the morning, the practical, tangible completion of his cherished and elaborate design. But he is not discouraged, though it take years or a life time ere he see the image of his fancy an actual existing fact. And in some instances men have only lived to see the foundation of their cherished work commenced.

The foundation of education is about all that we can lay in this life; but we can and should make it our special care to see that such foundation is firm and correct. There are principles, simple and easy to be understood, which form as it were the germ of all correct education—the ground-work of every pure and noble character, which should be implanted in the breast of every child. *We*, of all people on the face of the earth, ought to appreciate and prize this science of sciences; and yet I trust you will pardon me, and not deem me pedantic and egotistical, when I say that but comparatively few among us appear to realize its import-

ance. Many parents seem to forget the responsibilities which rest upon them—that on them depends the future character and usefulness of their children; that they have immortal spirits committed to their charge, and that the impression made upon their plastic minds can never be effaced; that the influence they now wield over them must be felt powerfully, for good or evil, probably throughout eternity. How many thousands daily throng the avenue to the matrimonial temple, and madly rush to the hymeneal altar, who neither realize nor think of the tremendous responsibilities they are taking upon themselves. It is generally the case that those least qualified to sustain the relationships of husband and father are the most eager to enter into them, while those who reflect the most, and realize more fully the duties and responsibilities of such a relationship, almost tremble to enter the portals of the temple.

Let us, then, first inquire, In what does education consist? Is it in spending a certain number of years at school or college?—in acquiring a knowledge of English, French, Latin, Greek, Hebrew, or any or all other modern and useful or ancient and dead languages?—in a knowledge of mathematics, astronomy, geology, or, if it were possible, all the other numerous sciences taught at the present day?—in acquiring the accomplishments of music, dancing, singing, and learning how to make what is called a "good appearance in *fashionable society*?" No. However desirable many of these acquirements may be in themselves, they do not constitute the solid, essential part of education. An individual of either sex might possess a knowledge of all these, and yet have never really and properly commenced the great work of education. These, like the ornaments on the capital of a Corinthian column, add to the beauty of the monument; but the parents who would seek to clothe their children in these simply external graces and accomplishments, before they had properly developed their characters and trained their minds and bodies to habits of virtue and energy, would be as foolish as the sculptor who would polish his block of marble before he had developed even the outlines of his statue, or as the man who would spend all his means in the purchase of fine apparel for his back while he was starving with hunger.

How many young men have gone through their course of studies with great *eclat*, and won for themselves the titles of honour so flattering to students, who have yet emerged from college totally unfitted to cope with the difficulties of life, to buffet its waves and face its storms, to overcome the obstacles they are sure to meet with in their path, and to rise triumphant over trials and misfortunes!

On the other hand, how often do we see men who have risen from the humblest walks in life to the highest and proudest positions among their fellows, who struggled upward against the current, fought their way through the hosts of opposition and temptation that beset them, and, in spite of all obstacles, won for themselves a name and fame which are imperishable! And all this they accomplished without the advantage, if advantage it may be called, of a collegiate education. True, they could not have done this without knowledge; and knowledge they could not gain without study, observation, and reflection. But they principally studied *men*, and their knowledge they gained by their own efforts, after they had learned it full value.

Such has been the history of the greatest men, not only of our own age and country, but of the world. They were self-made—fought their own battles, and carved out their own fortunes. And why did they succeed, while so many others failed? Because the proper foundation was laid in their infancy. While others were nursed in the lap of luxury until they became enervated and feminine, these were taught or forced by circumstances to cultivate the virtues of self-reliance, energy, and perseverance.

Correct education, according to my view, consists in imparting to individuals such knowledge as is necessary to enable them to discharge faithfully the duties devolving upon them in their various positions and callings in life, with honour to themselves and usefulness to the community. Were a man intending to devote his attention to the cultivation of the ground, it would be folly for him to occupy his time in the study of law or medicine, to the neglect of his own particular department of knowledge; and so with any other course he might decide upon.

It may be asked, Would you have a

man confine himself to one particular branch of knowledge, and never have him step aside from his beaten, narrow path, to pluck the flowers and taste the fruits of science and knowledge that are everywhere blooming around him? No. But let me ask in return, Would you think it wise for a man to busy himself in trying to learn the size, climate, and productions of some distant planet, the appearance and character of its inhabitants, their manners, customs, and laws, while he was entirely ignorant on all these points pertaining to the one on which he lives? Let men, women, and children learn that first which most immediately interests them and affects their happiness; then, as they have opportunities, they can take excursions into the ocean of truth that surrounds them.

But, it may be urged, a man's sphere in life, and consequently his duties, often change. He may fill one position to-day, and be called to fill another to-morrow. Granted. Then he will find, as I before stated, that his education is never completed in this life; and he must endeavour to fit himself for the creditable discharge of his various duties as he passes along. But there are principles, truths, virtues, which are applicable—nay, necessary to success and usefulness in all circumstances and conditions of life. It is to these I mean to advert, with your permission.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 190.)

. . . The Indian manner of *curing their sick* is very similar to that of the Jews. They always invoke YO HE WAH a considerable space of time before they apply any medicines, let the case require ever so speedy an application. The more desperately ill their patients are, the more earnestly they invoke the Deity on the sad occasion. . . The Indians deem the curing their sick or wounded a very religious duty, and it is chiefly performed by their supposed prophets and magi, because they believe they are inspired with a great portion of the divine fire. . . . . The Hebrews have at all times been very careful in the *burial* of their dead: to be deprived of it was considered as one of the greatest of evils. They made it a point of duty to perform the funeral obsequies of their friends—often embalmed the dead bodies of those who were rich, and even buried treasure in the tombs with their dead. . . Thus it was an universal custom with the ancient Peruvians, when the owner died, to bury his effects with him; which the avaricious Spaniards perceiving, they robbed these storehouses of the dead of an immense quantity of treasures. The modern Indians bury all their moveable riches, according to the custom of the ancient Peruvians and Mexicans, insomuch that the grave is heir of all. . . This custom of burying the dead person's treasures with him has entirely swallowed up their medals and other monuments of antiquity, without any probability of recovering them. In the Tuccabatches on the Tallapoose river, thirty miles above the Allabahamah garrison, are two brazen tables, and five of copper. They esteem them so sacred as to keep them constantly in their holy of holies, without touching them in the least, only in the time of their compounded firstfruit offering and annual expiation of sins, . . at which time gentlemen of curiosity may see them. . . The shape of the five copper plates [shown by engraving]: one is a foot and a half long, and seven inches wide; the other four are shorter and narrower. The shape of the two brass plates [shown by engraving]: about a foot and a half in diameter; the largest stamped thus [shown in engraving]. He [*Old Bracket*, an Indian of perhaps 100 years old,] said he was told by his forefathers that those plates were given to them by the man we call God; that there had been many more of other shapes, some as long as he could stretch with both his arms, and some had *writing* upon them, which were buried with particular men; and that they had instructions given with them—viz., they must only be handled by particular people, and those fasting. . . This account was taken in the Tuccabatchey-square, 27th July, 1759, per *Will. Bolsover*. . . . As the Hebrews carefully buried their dead, so, on any accident, they gathered their *bones* and laid them in the tombs of their forefathers. Thus all the numerous nations of Indians perform the like friendly office

to every deceased person of their respective tribe; insomuch that those who lose their people at war, if they have not corrupted their primitive customs, are so observant of this kindred duty as to appropriate some time to collect the bones of their relations, which they call *bone*-gathering, or 'gathering the bones to their kindred,' according to the Hebrew idiom. . . . The surviving brother, by the Mosaic law, was to *raise seed* to a deceased brother who left a widow childless, to perpetuate his name and family, and inherit his goods and estate, or be degraded; and if the issue he begat was a male child, it assumed the name of the deceased. The Indian custom looks the very same way; yet it is in this as in their law of blood—the eldest brother can redeem. . . . When the Israelites gave names to their children or others, they chose such appellatives as suited best with their circumstances and the times. . . This custom is a standing rule with the Indians, and I never observed the least deviation from it. . . . The Indian tradition says that their forefathers in very remote ages came from a far distant country, where all the people were of one colour; and that in process of time they moved eastward to their present settlements. . . . Emanuel de Moraes and Acosta affirm that the Brazilians marry in their own family or tribe. And Jo. de Laet. says they call their uncles and aunts 'fathers and mothers,' which is a custom of the Hebrews and of all our North American Indians; and he assures us they mourn very much for their dead, and that their clothes are like those of the early Jews. . . . Acosta writes that the clothes of the South American Indians are shaped like those of the ancient Jews. . . . Laet. (in his description of America,) and Escarbotus assure us they often heard the South American Indians to repeat the sacred word *Halleluiah*, which made them admire how they first attained it. And Malvenda says that the natives of St. Michael had tombstones, which the Spaniards digged up, with several ancient Hebrew characters upon them, as 'Why is God gone away?' and 'He is dead, God knows.' Had his curiosity induced him to transcribe the epitaph, it would have given more satisfaction. . . . Peter Martyr writes that the Indian widow married the brother of her deceased husband, according to the Mosaic law. . . . Robert Williams, the first Englishman in New England, who is said to have learned the Indian language, in order to convert the natives, believed them to be Jews; and he assures us that their tradition records that their ancestors came from the southwest, and that they return there at death; that their women separate themselves from the rest of the people at certain periods; and that their language bore some affinity to the Hebrew. Baron Lahontan writes that the Indian women of Canada purify themselves after travail—thirty days for a male child, and forty for a female; that during the said time they live apart from their husband; that the unmarried brother of the deceased husband marries the widow six months after his decease. . . . Malvenda . . affirms, as doth Acosta, that the natives observed a year of Jubilee, according to the usage of the Israelites. . . . By the Spanish authorities, the Peruvians and Mexicans were polygamists: but they had one principal wife, to whom they were married with certain solemnization; and murder, adultery, theft, and incest were punished with death."

(To be continued.)

PASSING EVENTS.

GENERAL.—Late news report that disturbances have broken out in Hungary, at Peath: the armed force were employed in resisting the rescue of the persons arrested. Particulars are received of the opening of the second campaign in Africa: in the last engagement the Spanish lost 250 killed and wounded: the Moors who took part in the action numbered 15,000: the action lasted seven hours: the whole of the Spanish fleet had left Gibraltar for Tetuan. A severe fight took place on the 11th, in which the Spaniards were victorious: Tangier was expected to be attacked in a few days. General Prim destroyed a village because some of the inhabitants had fired upon the Spanish troops.

AMERICAN.—There has been a destructive fire at Barbadoes, destroying an area of houses and property valued at nearly half a million. Intelligence from Texas represents matters on the Mexican frontier and in the Indian and upper country as in the most wretched and deplorable condition. Not only are Mexican bands committing depredations of every kind, but predatory war had been commenced by the Indians. The Indians are committing horrible outrages on the Mexicans. The people of Chihuhahua have invited Gen. Houston into their territory, as the only hope of restoring order.